THREE SERMONS,

OR

HOMELIES, TO

Mooue Compaſsion towards the Poore and needie in theſe times.

Set foorth by Authoritie.

England, Ch. of. - = Homilies

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A SERMON VPON the vvords of the Apostle, to moue compasion towards the poore and needie in these times.

Heb. 13. verse 16.

To doe good, and to distribute, forget not: for with such sacrifices God is well pleased.

I Could wish with Lactantius, that we had as many good doers, as we haue good sayers: For then should I be more sparing of my wordes, and you more plenteous in your workes. But for as much as the deuotion of many resteth in the eare, and their Religion in their lips: so that

it neither troubleth their hearts, nor their handes: the Apoſtle would haue vs to forget that olde leſſon of onely saying well, which euerie truant hath learned, and to remember this new leſſon of doing good, wherein is more hardnes.

In the Apoſtles time the Loue of many was waxen colde, and in our time the Charitie of moſt men is froſen vp, ſo that it is now high time to blow vp the dead ſparkels of Loue, and to kindle the cold coales of Charity: leſt the light of the one be quite put out, by doing of euill, and the heate of the other bee cleane extinguiſhed, by forgetting to doe good. For there are ſome ſo lauiſh and prodigall in doing of euill, that they can not remember to doe good, and there be ſome ſo pinching and ſparing to doe good, that they haue forgotten to giue Almes: Therefore to preuent both the one and the other, I haue choſen this text, which prouideth both for the one and the other.

Verſe. 19 To doe good, and to diſtribute, forget not: for with ſuch ſacrifices God is well pleaſed.

These wordes containe an Exhortation and a Reaſon.

The Exhortation in theſe wordes:

To doe good, and to diſtribute, forget not.

The Reaſon in theſe wordes:

For with ſuch ſacrifices God is well pleaſed

In the Exhortation we muſt conſider two things, the Manner, and the Matter.

The

The Manner in these words, Forget not:

The Matter in these wordes, To doe good and to distribute.

1 To doe good in generall:

2 To distribute in speciall.

The Reason hath fower Motiues or Inducements:

First, we thereby become Sacrificers.

Secondly, our good workes are Sacrifices.

Thirdly, they are well pleasing Sacrifices.

And fourthly, they are well pleasing to God.

First, concerning the Manner, the Apostle saith, Forget not.

When Simonides professed to teach Themistocles the Art of Memorie: I had rather, saith hee, thou wouldst teach me the Art of Oblivion: for I remember wel that I would remember: but I can not forget that I would forget. It were hard to say (if Simonides were our master) whether wee had more neede to bee taught to remember, or to forget: For we remember the things wee should forget, and againe we forget the things we should remember.

Now in the Memorie there are two Faculties, one to Conceaue, an other to Retaine, both which are required of vs, if wee will bee good profitients in Gods schoole.

Moses therefore dealing with the Israelites (a people of hard conceyte, and of weake retaining) who did neither easily acknowledge, nor firmely keepe in memorie Gods benefits, requireth both of them, Remember, and forget not. But Salomon speak-

Deut. 9. 7. ing to the young man, whose Conceite is quicke, and Retention firme, giueth him onely a bare memento: Remember thy maker in the daies of thy youth. But here the Apostle distrusting rather our Retentiue faculty, than our Conceauing, putteth vs in mind, that it is not sufficient for vs to haue good Notions and conceites, but we must also make such deepe Impressions and perfect obseruations of good things, that wee may bring them foorth into execution and acte, therefore he saith to vs, Forget not.

Eccle. 12. 1.

So then, this lesson may not bee forgotten: It must be as a Frontlet on the forehead, as a Chayne about the necke, as a Bracelet about the armes, as the Stoanes of Remembrance vpon Aarons shoulders, as the Breast plate of Iudgement vpon his heart, and as the golden Belles at the skirtes of his garment. That whether wee goe in or out: whether wee lye downe or rise vp, it may be alwaies before our eyes, and sounding in our eares, and not onely bee in our mouths, but also be engrauen in our harts.

Deut. 6. 6. Pro. 3. 3.

Exod. 28. 4.

Concerning the matter, the Apostle woulde haue vs:

To doe good in General: And to Distribute in Speciall.

First for the generall, Forget not to doe good.

Mans life is both a warfaring, and a wayfaring vpon earth, neither of which respects will suffer vs to be Idle: whether we cõsider the manifold toyles that are incident to our life: In which respect Iob saith: Man is borne to labour, as the sparkels flye vpwards. For that punishment was laide vpon Adam:

Iob. 7. 5.

In

In the sweate of thy face shalt thou eate thy bread: **And the Psalmist saith to the godly man:** Thou shalt eate the labour of thine owne hands. And he that is laborious and industrious, is wise: But hee that is slouthfull and careless, is the Sonne of confusion: Gen.3.19. Psal.128.2. Prou.16.5.

Whether we consider the Negotiation and traficke, that is enioyned vs, for the attaining of the kingdome of heauen, or the labour & trauell for the husbanding of Gods Vineyeard: In which respect Christ saith in one parable: Occupie til I come. **And in another parable:** Why stand yee heere all the daye Idle? Goe ye into my Vineyeard. Luc.19.12. Mat.20.19

And indeede, if we be true Christians, wee must not be Idle at any hand, for that is inordinate walking, against which the Apostle saith: If any man wil not labour let him not eate, **and hee testifieth of himselfe,** That he did not eate any mans bread for nought, but laboured night and day with his owne hands. 2.Thes.3.6. verse.11.

Much lesse may we be Idle in Gods Vineyard: that is, in the duties of Christianitie: See that yee be doers of the word, & not hearers only, deceiuing your owne selues: For if any man heare the word and doe it not, hee is like (**sayth Saint James**) to a man, beholding his bodily face in a Glasse &c. **And our Sauiour Christ, in the Gospel compareth** Such as heare his word, and doe it, To a wise builder, that sets his house vpon the Rocke, **& contrariwise,** Such as heare his word, and doe it not, To a foolish builder that sets his house vpon the Sand. **And surely these Idle professors shall neuer come into the kingdome of heauen, but shall bee condemned for hypocrites,** Who James.1.22. Mat.7.24.

draw

Esay 29. 13. Mat. 15. 8. drawe nie to God with their lips, but their harts are farre from him.

Mat. 20. 19. If therefore we sit all the day idle, as the loyterers in the Parable, we shal neuer receiue our penny:

Luc. 19, 13 Or if we hide our Talent, as the idle seruant, it shall not onely bee taken from vs, but we also shalbe condemned.

Luc, 13. 6. Or if we bee like the fruitles fig-tree in the middest of the vineyarde, barren from yeare to yeare, we shalbe cut downe.

Ierome. Therefore while we haue time let vs doe good, that as S. Ierome saith, the Deuil may find vs occuppyed, for he is not easily snared of the Deuil, who is occupied in some good exercise:

Bernard, For if we be eyther idle or not wel occuppyed, there are (as Bernard saith) three kindes of fewell, or matter fit to take fire in man, and fit to burne and consume vs, if they be not quenched with the waters of life: The first, is the stubble of vncleane thoughtes: The seconde, is the hay of wicked wordes: The thirde, is the woode of vnlawfull workes: The last of these cast Adam out of Paradise, and the least of these will cast vs into hell. But thankes be to God who hath in Christ, as out of Paradise, sent out three Riuers of life, to quench this threefolde fewell of sinne: The first, is the fountaine of his Mercie, to cleanse our vncleane thoughts, there is the water of Remission: The second, is the fountayne of his Wisedome, to season our vnsauory words, there is the water of Discretion: The thirde, is the fountaine of his Grace, to water the plants of our good workes, there is the water of Deuotion: Euen the cuppe of Saluation (if I

(if I may so call it) compounded of faith and workes: Not of faith without workes, for that is a dead carkas. Iam. 2.26. Nor of workes without faith, for they are not acceptable: For without faith it is impossible to please God. And againe, whatsoeuer is not of faith is sinne. But if there be a fulnes of faith as it were Dauids sling, and an aboundance of charitie, as it were Dauids scrippe: wee shalbe able to beat downe sinne, as the great Goliah, and enemy of our soules. Heb. 11.6, Rom. 14.23. 1 Sam. 17.

Now if we will know what is good: and what it is to do good: then heare what the Apostle saith. The Law is holy, & the commandement is holy, and iust, and good. So then, to do the will of God, is to doe good: to walke in his commandements, is to doe good: which commandementes teach vs, To liue soberly, iustly, and godly in this present life: Soberly, in regard of our selues, that we doe not dishonor or defile our owne bodies: Iustly, towardes our neighbours, that we violate not them in name, body, or goods: Religiously, towardes God, that we hallowe his Sabboth, worshipping him aright. Rom. 7.12. Titus 2.12.

But these branches are too general to be inlarged at this present: we will come therefore to the speciall branch set downe by the Apostle:

Forget not to distribute.

There is (saith Augustine) a good that maketh good, and there is a good whereof we may do good. The good that maketh good, is the fountayne of Grace, which is the efficient cause of all goodnes, whereof Saint Iames speaketh: Euery good gifte,

Iam.1.17. and euery perfect gift, commeth from aboue, from the father of lightes: The good wherewith we may doe good, are the riches and ſubſtance which God enduëth men withall: Riches cannot make a man good, but men may doe good with them. Now then ſaith Auguſt. Thou wilt aſke me what ſhall I doe with my gold and ſiluer? &c. Harken what Dauid ſaith: He

Pſal.1.12: hath diſperſed abroad, and giuen to the poore, his righteouſnes remayneth for euer.

The good therefore which is to be done with our riches, ſtandeth cheefely in diſtributing them, to ſuch as haue need: which good is often in holy ſcriptures both commanded by Precept, and commended by Example vnto vs.

Salomõ ſaith: Caſt thy bread vpõ the waters, for after

Eccleſt.11.1 many daies thou ſhalt find it. As if he ſhold ſay: beſtow thy alms, where it may ſeem to be loſt: yet doubt not of thy reward, for ſurely thou ſhalt not loſe it.

Verſe 2. Giue a portion to ſeuen, and alſo to eyght: for thou knoweſt not what euill ſhall come vpon the earth. That is, be liberall to many, for thou knoweſt not what may befall thy ſelfe.

Verſe 3. If the cloudes bee ful, they will powre forth rayne vpon the earth: And, in the place where the tree falleth, there it ſhall lie. As if he ſhould ſay, where there is plenty, there ought to be liberality, and whereſoeuer it is beſtowed, there ſhall it be found.

Verſe 4. He that obſerueth the wind, ſhall not ſowe, and he that regardeth the cloudes, ſhal not reape. That is, he that delayeth his almes, and pretendeth to waite a better opportunity, ſhall loſe the occaſion to do good.

As

As thou knoweſt not the way of the wind, nor how the bones do grow in the wombe of her that is with child: euen ſo thou knoweſt not the worke of God that worketh all. **As if he ſhould ſay, doubt not of the euent of thy liberalitie, though the reaſon be not eudent.** Verſe. 5.

In the morning ſowe thy ſeede, and in the eueninge let not thy hande reſt: for thou knoweſt not whether ſhall proſper, this, or that, or whether both ſhalbe a like good: **That is, take euery opportunity to do good, & leaue the euent to God.** Verſe. 6.

The Prophet Eſay, **condemning the faſting of the hypocrites of his time, ſetteth downe the fruites or ſignes of a religious faſt, ſpeaking in the perſon of God:** Is not this the faſt that pleaſeth mee, to deale thy bread to the hungrie, to bring the poore that wandreth into thy houſe, when thou ſeeſt the naked that thou couer him, and hide not thy face from thine owne fleſh. **And to the ſame purpoſe** ſaith S. Iam. Pure deuotion, & vndefiled before God the Father is this, to viſite the fatherles & widows, in their aduerſitie. Eſa. 58, 6. & 7. Iam. 1. 27.

And our Sauiour Chriſt, whoſe exhortations are a lawe to vs, doth often ſtirre vs vp to this diſtribution: Sell that yee haue, and giue almes, make ye bags that waxe not olde, lay ye vp a treaſure that can neuer fayle in heauen, where no theefe commeth, neither moth corrupteth. Luc. 12. 33. Mat. 6. 20.

And Saint Paule **giueth a charge to** Timothy, **to bee laide vpon rich men:** Charge them that be rich in this world, that they bee not high minded, nor truſt in vncertaine riches: but in the liuing God, 1. Tim. 6. 17. 18, 19.

who giueth vs all things, aboundantly to enioy: That they doe good, that they bee rich in good workes, and ready to diſtribute, and communicate: laying vp for themſelues a good foundation for the time to come, that they may obtaine euerlaſting life. In which wordes, the Apoſtle beateth downe the pride of rich men, and their vaine confidence in riches, which is the proppe of their pride, whereby the poore are contemptible in their eyes, who yet are their owne fleſh. Eſay 58.6. Yea Gods image, and Chriſtes members, and brethren Mat. 25.40. And therefore he ſaith: See that ye deſpiſe not one of theſe little ones. Mat. 18.10.

And Saint Auguſtine ſaith, when thou meeteſt a poore man in the ſtreetes, conſider that hee is a man, created after Gods image: though hee bee poore, naked, and miſerable, yet beware thou deſpiſe him not, ſuch as he is, take heed thou ſmite him not, take heede thou driue him not away.

And againe he ſaith: When an almes is aſked of thee, conſider who it is that asked thee: who thou art, of whom it is asked? & what it is that is asked? Hee that asketh is a man, ſo art thou of whō it is asked, and the thing asked is no other, than that which was giuen thee before, not onely to enioy, but with our enioying, to doe good to other. Euen as Salomon willeth vs: That our fountaine ſhoulde flowe forth, as the riuers of water in the ſtreetes. Prou. 5, 16.

Wee are all Gods beggers, that God therefore may acknowledge his beggers, let vs not deſpiſe ours. Thou wilt ſay (ſaith Saint Auguſtine) I

am not such a one, God forbid I should be such a one: He is base and beggarly, I am worshipfull and rich, Tell not mee (saith Augustine) the oddes of your apparell, or other externall thinges, but marke me the equality of nature, remember the day of your birth, remember the day of your death, : there is no difference in the one, or the other, both weake, both miserable. Thou camest lately into the world, and hast found much, that was thy good hap: He came lately into the world, & found little, yet his hap was not ill: Abide a while & nature will take away this odds. Naked camest thou out of thy Mothers womb, & naked shalt thou returne to the earth, our common Mother. For wee brought nothing into this worlde, neither shall wee carrie anie thing out of this worlde, In the meane time it is his part *Rogare* to aske and it is thy part *Erogare* to giue. Iob 1. 21. 1. Tim. 6. 7.

In which case, wee are not left void of examples: For Abraham and Lot, were both bountifull, of that which God had blessed them withall, and spent it in hospitalitie, and lodging of strangers, whereby they entertayned Angels vnawares, as witnesseth the Apostle, encouraging other to doe the like, that they may haue the like event. Gen. 18. 3. & 19. 3 Heb. 13. 2.

Holy Iob doth not vainely boast of himselfe, when hee protesteth and wisheth a heauie iudgement against himselfe: If I restrained the poore of their desire, or caused the eies of the widowe to faile, or haue eaten my morsels alone, and the fatherles hath not eaten thereof, If I haue seene any perish for want of clothing, or any poore without couering. If his Iob 31. 16. 17. 19. 20. 21. 22.

loynes

loynes did not bleſſe mee becauſe hee was warmed with the fleece of my ſheepe, If I haue lifted vp mine hand againſt the fatherleſſe, when I ſaw that I might helpe him in the gate, Let mine arme fall from my ſhoulders, and mine arme bee broken from the bone. O what a patterne haue all rich men in this man, if they would endeuour to come any thing neere it.

In the Goſpel Chriſt is both our patterne, and our teacher, who eaſeth all that come to him of their bodily infirmities: and though he had no great ſhew of wealth, yet he gaue to the poore, as appeareth Io. 13. 29. And as the rich women miniſtred to him of their ſubſtãce, ſo he miniſtred to other of his ſtore. Luc. 8. 3.

Mat. 8. 17.

And to the ſhame of all fruiteles Chriſtians, it is ſaid, that euen before his calling to chriſtianity, Cornelius faſted, prayed, and gaue almes.

Act. 1. 10

And in commendation of Tabitha, that ſhe was full of good workes and almes deedes which ſhe did, the widdowes which lamented her death, ſhewed Saint Peter the coates & garments, which ſhe had made to cloath the poore withall.

Act. 9. 36.

Now this Office of diſtributing, is not onely priuate, but publicke, and appertayneth to the Magiſtrate, as wel as to other rich men. For, diſtribution muſt be made both priuately, and publikely, both of our priuate wealth, and common ſtocke. It appertayneth therefore vnto the Magiſtrates, firſt to prouide, and then to diſtribute, for they are called Feeders: In which caſe, they muſt bee both, carefull to preuent, and diligent to content the murmuring of the people, as Moyſes was, when the people

ple of Israell murmured: one while, for bread Exod. 16. an other while, for water Exod. 17. an other while, for flesh Nomb. 11. whereat no doubt Moises was greatly greeued, & was careful to appease them. They must be as Ioseph, good stewards to prouide in time of plentie, for the dearth to come, that they may preserue the life of their brethren. Gen. 41. &c. In which case if it might please them to take a view of a litle book intituled, The Regimēt of Pouerty, I doubt not but they shalbe greatly directed thereby.

Nether must this charge of prouision, be wholly layde vpon the common stocke, but they themselues also, must liberally conferre of their priuate goods, to helpe the common stocke, that their example may induce others. For when it is saide in the Gospell: That the rich men cast in their giftes into the Treasory, it is implyed, that some among them were magistrates. And if David, would not offer sacrifice to God, of that which cost him nought: no more may our rich men, make this sacrifice to God, of that which cost them nothing. Wherein wee haue a most royall example, in the Queenes Maiesties bountifull benevolence, towardes the poore of the Cittie of London, to induce the liberality of her subiects. Luk. 21, 2. 2. Sam. 24, 24.

In this distribution also, a proportiō must be kept both on the behalfe of the distributors, and on the behalf of those which receiue the distributiō: For, in the one, an Arithmetical proportion is to be kept: And in the other, the proportion Geometricall is to bee kept.

For

For they that haue much, must cast in the more: And they that haue little, may giue the lesse. Mat. 12,41. Again, euery mans necessity must be relieued: but some mans worthines, may make him the rather to be releeued: According to the rule of the Apostle: Doe good vnto all men, but especially to those that are of the household of faith. Gal. 6. 10. And therefore Bernard saith: Let the Lords stewards carefully take heed, that they distribute not the Lords almes vnaduisedly: That they giue not some, to such as should haue none, and none, to them that shoulde haue some, much, to them that should haue little, and little, to them that should haue much.

Finally, the affection in distributing is to bee regarded: First, that it be doone in simplicitie. Rom. 12.8. that is, according to the trust committed to them: Let not him that carrieth the purse, bee a Iudas. Ioh. 12.6. Lest vnder pretence of releeuing the poore, he do both robbe the poore, and grudge at the cost bestowed on Christ.

Secondly, that it be done with cheerfulnes, Rom. 12.8. For God loueth a cheerefull giuer. 2. Cor. 9.7. And so, whether it bee much or little, it is esteemed according to the affection of the giuer, and not according to the value of the gifte, as the widowes mite: Luc. 21.2. For if there be first a willing mind, it is accepted, according to that a man hath, and not according to that hee hath not. 2. Cor. 8.12.

Thirdely, that it be not done with ostentation or boasting, as hypocrites, to be seene of men: But let not thy left hande know, what thy right hande doeth. Mat. 6.3

And

And when ye haue done all that ye can, Say, wee are vnprofitable seruantes, wee haue done that which was our duetie to doe. Luc.17.10.

Now, to apply these thinges to our selues: the Prophet Ezech. aggrauating the sinnes of Jerusalem, aboue the sinnes of Samaria, yea of Sodome: reckneth the sinnes of Sodome to be these, Pride, Fulnes of bread, and aboundance of Idlenes, neither did they strengthen the hand of the poore: For the which sinnes, hee threatneth to bring fower great plagues vpon the land: The pestilence, Famine, The sword, and wilde beastes. If our sinnes were compared with the sins of Jerusalem, our Pride, Gluttonie, Idlenesse, & Unmercifulnes, would be fonnd to exceede theirs: How then can wee escape the same punishment? Ezech.16.49. Ezech.14.21.

Our pride, gluttonie, and couetousnesse, hath deuoured our liberalitie, euen as the seuen leane Kine, deuoured the seuen fat: And our Idlenes doth make vs so to swarme with beggers, that they are able to eate vp all the store of the land, euen as the seuen leane Eares did eate vp the seuen full Eares of wheate. And can we helpe all this with our calling on you? may we not say: Who hath beleiued our sayings? Al the day long haue we streatched out our hand to a rebellious people that harden their hearts. We may iustly complaine with Augustine. As wee goe and come, to Church & from Church, the Poore crie out vnto vs, that we would moue you to cõpassion toward thẽ, but they say they receiue nothing frõ you, so they thinke we labour in vaine among you. Gen.41 Esay:53.1. Augustine.

Yet let vs consider the hand of the Lord: who hath often shaken the rodde ouer vs. The Pestilence hath often afflicted the whole land: Let vs take it as a plague for our pride. And this scarcitie, or rather dearth not onely of bread, but of all other victuals, which now more hardly pincheth vs, than in many yeres before: Let vs take as a cheacke of our gluttonie, or fulnes of bread: which want, concurring with our Idlenes, if it should bring a sworde: let vs take it as a punishment of our Idlenes. And the desolation which may folow, may iustly be imputed to our vnmercifulnesse: which that we may preuent, let vs follow the counsel of the Orator Demosthenes to the Athenians, at what time Philip of Macedone besieged their Cittie: Ye men of Athens, yee haue great store of money and riches, if ye will bestow them, ye can want neither men nor munition: So we may say to you, in these great threatnings of our forraine enemies: Ye haue great store of money and wealth, if ye will bestow them, ye can want neither men nor munition: But I say further, if ye will in time distribute your money and wealth, with a ready and willing mind, according to the commaundement of God, ye shall not want Gods assistance. And thus much for the Exhortation.

It followeth now to speake of the Reason annexed to this Exhortation.

For with such sacrifices God is well pleased.

WE reade of a little fish called Remora, which hath this secret force, to stay the greatest ships in their

in their swiftest course, as it did the ships of Iulius Cæsar, the great Monarch. This world is a sea of sinne, tossed with many tempestes, and wee are as ships saylinge to the hauen of rest, but in this our Nauigation, there are many Remoraes, many lets, to hinder vs in our course of well doing. It were too long to recken the manyfold lets, and hinderances of this liberalitie, and no lesse time would it require, to deliuer the sundrie remedies: The chiefe hinderance is Couetousnes, which is ioyned with a distrust of Gods prouidence, which our Sauiour Christ laboreth to remooue by many reasons. Mat. 6. 19. Luk. 12. 15. &c. For the couetous man feareth losse by giuing: But almightie God promiseth gaine, not onely in this world, but in the world to come. 1. Tim. 4. 8. Hee that giueth vnto the poore, lendeth vnto the Lord, and looke what he layeth out, it shall be paide him againe. Pro, 19, 17. His barnes shall be filled with aboundance, & his wine presses shall flow ouer. The soule that blesseth shall bee made fat, and he that watereth shall bee watered. Pro. 3. 10. Pro. 11. 25, 26 Hee that hourdeth his Corne, the people will curse him, but blessing shall be vpon the head of him that bringeth it forth. In the time of dearth: And for the time to come, He layeth vp a good foundation, euen treasure in heauen. 1. Tim. 6. Mat. 6. For they shall be receaued into euerlasting Tabernacles. Luke 16.

And therefore Augustine vpon the wordes of the Psalme. Hee hath dispersed abroad and giuen to the poore, his righteousnesse remaineth for euer: Marke, saith he, what is increased, and what is decreased: That is decreased, which hee must needes haue lost: Psal, 112. 11

That is increaſed, which hee ſhall poſſeſſe eternally: his money was diminiſhed, his righteouſneſſe increaſed.

Chriſoſtome. And Chriſoſtome ſaith: He that doth a good deed, receiueth a good turne, rather than giueth: For hee receiueth more than he laide out, becauſe he lendeth to God, not to men: hee increaſeth his wealth, & not diminiſheth: For all that which is ours, is then moſt of all ours, when it is common to vs with our brethren.

Damaſc. And Damaſcen ſaith, thou giueſt but little, and receiueſt much: thou reacheſt a penie, and receiueſt a kingdome: thou giueſt a tranſitorie thing, and gayneſt an eternall. Wee commend a Marchant, that ſelleth Leade and getteth Golde, and ſhall wee not commend, him that giueth his money to get righteouſneſſe? Wee will willingly giue out one pound to receiue a hundreth, and ſhall we not giue a little money to purchaſe a kingdome? But let vs returne to the Apoſtle. The Apoſtle ſetteth downe fower Motiues, to induce vs to liberalitie towards the poore.

The firſt Motiue, included in his generall reaſon, is; That by diſtributing, we become Sacrificers.

In the time of the law the people might not offer their owne Sacrifice, nor approch to Gods Altar, but they were faine to bring their offering to the Prieſt, who, by a peculiar priueledge, might preſent it to God: Now wee are freed from this bondage, and are euerie one of vs conſecrated Prieſtes. To offer vp ſpirituall ſacrifice, acceptable to God through Ieſus Chriſt,

Apoc. 1.6. 1. Pet. 2.5.

The

The second Motiue, is that our workes become Sacrifices: For how can it bee but that all our good workes should be Sacrifices, when as we our selues both soule and body, are holy and liuing sacrifices. Rom. 12. 1. Wherein also there is great oddes, betweene the sacrifices of the olde Testament, & ours: For there, the bodies of brute beastes were offered in sacrifice, wee offer our owne bodies, by Mortifying our corrupt affections, and walking in newnes of life.

The third Motiue is, that our Almes deedes are Wel pleasing sacrifices: For when the persons are accepted, the workes must needes be accepted: Abel was accepted, and therefore his sacrifice accepted. Gen. 4. 4. Noah was accepted, and therefore his sacrifice accepted. Gen. 8. 21. Abraham was accepted, and therefore his sacrifice accepted. Gen. 15. 9. But who is it that maketh vs acceptable? but hee that is the best beloued, euen Iesus Christ, to whome it was saide: This is my beloued Sonne, in whome I am well pleased. Therefore we presume not of our owne worthynesse, or of the worthines of our workes, but of the fauour of God in Christ: For it can not bee, that any mans workes can be acceptable, till he himselfe be reconciled, neither is any man accepted for himselfe, but by faith in the Mediatour Iesus Christ. Mat. 3. 17. Mat. 17. 5.

The last Motiue, riseth out of the consideration of Gods person, to whome our workes are acceptable, whose fauour excelleth the fauour of all creatures. And surely, if the Pharisies esteemed greatly of themselues, because their workes pleased men:

how much more ought wee to reioyce, when our workes please God? For hee is not alwaies praise worthy, whom men do commend, but he whom the Lord commendeth 2. Cor. 10. 18. yea that which is highly esteemed in the sight of men, is many times abominable in the sight of God: Luc. 16. 15. Let vs therefore endeuour to please God, lest the Pharisies rise vp in iudgement against vs, who were so carefull to please men: yea lest the harlots condemne vs, who are so carefull to please their louers:

Socrat. 2, 6, 4. For which cause Pambus brake out into teares, for when Athanasius had brought him out of the desert, into the Cittie of Alexandria: while he beheld a certaine light woman curiously attired, and gorgeously araied, to entice her louers, he brake forth into tears, and being demanded the cause, of his weeping, hee answered, that two things moued him to weepe: The one was, because he saw that woman runne so headlong to destruction, with her louers: The other was, because hee himselfe was not so carefull to adorne himselfe with vertues, to please God, as she was to decke her selfe with vanities, to entice men. Now that it may appeare, that these sacrifices please God aboue all other, it is euident by many testimonies of holy scripture.

Esa, 1, 11. The Lord by the prophet Esay, vpbraiding the vnthankefulnes, & hypocrisie of his people, in contempt of their sacrifices saith: What haue I to doe with

Verse 12. the multitude of your sacrifices? Who requireth

Verse 14. them at your handes? My soule hateth them &c. I

Verse 15 will turne mine eyes from you. What is it then

that

that the Lord requireth: Wash you, make you cleane, take away the euill of your workes from before mine eies: cease to doe euill: learne to doe well: seeke iudgement: relieue the oppressed: iudge the fatherlesse, and defend the widdowe: Then come and let vs reason together. Vers. 16.

In like manner the Prophet Micheas, inuceth the hypocrites, carefully enquiring how they might please God: Wherewith shall I come before the Lord? And after many large offers made by the hypocrites, the Prophet answereth them: He hath shewed thee O man what is good, and what the Lord requireth of thee: namely to doe iustly, and to loue mercie, & to humble thy selfe towalke with thy God. Mich, 6, 6. vers. 8.

And Osea setteth down this sentence from Gods owne mouth: I desire Mercie, and not sacrifice. Which sentence, our Sauior Christ alledgeth twice in the Gospell, Mat. 9. 13. & 12. 7. Osea, 6., 6,

And Saint Paule, commending the liberalitie of the Philippians in relieuing of his necessity, saith: I was euen filled, after that I receiued of Epaphroditus, that which came from you: An odour of a sweete smell, a sacrifice acceptable, & pleasant to God: And S. Iames calleth it Pure deuotion, Iam. 1. 27. as it is before alledged. Philip. 4. 18

To conclude therfore, Seeing Christianity is not an idle profession, but a busie practice, alwaies occupyed in doing good: And seeing among all other good workes, distributing to the necessitie of other, is a speciall good worke, not onely comfortable to other, but also profitable to our selues, &

acceptable to God: Let vs cast off our slouthfulnesse, and labour diligently in Gods Vineyard: Let vs cease from doing euill, and learne to doe good, considering that not onely, Euerie tree that bringeth forth euil fruit: but also, Euery tree that bringeth not forth good fruit, shalbe hewen downe, & cast into the fire:

Mat. 3. 10 & 7 19.

It is both a comfortable, and a terrible sentence, which is pronounced by our Sauiour Christ in the Gospell:

Comfortable, when it is saide: Come yee blessed of my Father, inherite the kingdome prepared for you, from the foundations of the world: For I was hungred, and ye gaue me meat &c.

Mat. 25. 34.

Terrible, when it is said: Goe yee cursed into euerlasting fire, which is prepared for the Deuill, & his Angels: For I was an hungred, and ye gaue me no meate. &c.

Verse. 41.

Which one sentence, being the last that shalbe giuen in the Generall iudgement, ought so continually to ring in our eares, that it might strike our harts with compassion: That thereby wee might attaine euerlasting life, Through Iesus Christ our onely Lord, to whom be all glory &c. Amen.

FINIS.

BRITISH MUSEUM 14 FE 87

THE SECOND SERMON, OR EXHORTATION,

Perſwading to Charitie, and Hoſpitalitie towarde the Poore:

Vpon the wordes of our Sauiour Luke. 14. verſe. 13. 14. But when thou makeſt a feaſt, call the Poore. &c.

Diuided into two partes.

Set foorth by Authoritie.

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BRITISH MUSEUM

THE SECOND SERMON.

Luke. 14. ver. 13. 14.

13 But when thou makeſt a feaſt, call the Poore, the maymed, the lame, and the blinde.

14 And thou ſhalt be bleſſed, becauſe they can not recompence thee, for thou ſhalt be recompenced at the reſurrection of the iuſt.

IT is not the leaſt parte of a Preachers commendation, which Saint Paul remembreth, writing to Timothy, that he ſhould (a) Prædicare tempeſtiue, which is (as I interpret it) to preach ſuch Doctrine as is ſeaſonable, agreeing to the con-

a) 2 Tim. 4. 2.

dition and qualitie of the hearers to whom, and beſitting the occaſion and opportunitie of the time in which it is preached: or rather as the Prophet Eſay
b) Eſay. 50. 4. expoundeth it (b) to be able With a tongue of the learned to miniſter a word in due ſeaſon to him that is wearie; Or elſe (which commeth neareſt of all) to expound it in our Sauiour Chriſtes owne wordes, like
c) Luk. 12. 42. A faithfull and wiſe Steward in Gods houſhold (c) to giue to euerie man his portion of meate in due ſeaſon. For, although it bee vniuerſally true of the worde
d) Pſal. 12. 6. of God, which the Pſalmiſt ſaith: (d) The wordes of the Lord are pure words as fined Siluer, ſeuen times tryed in the Furnace: Yet ſaith Salomon, A worde ſpoken in ſeaſon and in due place, is of more worth, for
e) Pro. 25. 11. that is (e) like Apples of Golde ſet in ſockets of Siluer. If you require example hereof, looke no farther then to Chriſt himſelfe, the beſt ſpeaker that euer ſpake with tongue, marke his manner of teaching, and you ſhall ſee how hee doth euer apply and attemper his Doctrine to the diſpoſition and qualitie of his
f) Mat. 26. 40. 41. hearers: For you ſhall reade how aptly, (f) when he ſaw his Diſciples giuen to drowſines and heauie with ſleepe, he then thinketh it moſt meete to exhort
g) Mat. 18. 1. 4. them to Watch and pray: (g) when hee ſaw them encline to ambition, and to affect ſuperiority, then He ſetteth a Childe in the middeſt of them, and in this looking Glaſſe ſheweth them what is true humili-
h) Luk. 17. 5. 6. tie: (h) when he ſaw them wauer in faith, and begin to be doubtfull, then hee preached vnto them of the force of faith, how that It is able to remooue mountaines. To omit other inſtances, which are many,

you see here in this Chap. how Christ being atmeate in the house of a Pharisie, & obseruing the behauiors both of the ghests, & of the feast maker: you see I say, how fitly hee applieth himselfe both to the one and the other, for (i) perceiuing the ghestes to bee high minded, and to striue for the chiefest places, he teacheth them humilitie and lowlinesse, and (k) seing the Pharisie himselfe giuen to profusion and sumptuousnes, to vaine ostentation and pompe of the world, hee preacheth vnto him of true liberalitie, and of the fruites of Charitie: and therfore saith he, When thou makest a dinner or a supper, call not thy friendes, &c. And last of al, by a most fit Anagoge or proportion (l) hee draweth them from the consideration of those earthly meates, which were then before them, to remember the spirituall foode of their soules, and the heauenly banquet, to the which God calleth them and all men by the preaching of his Gospell, and to take heede, least through their owne negligence and contempt, they exclude themselues from the same. So that (to returne to that which I began to say) as it is a chiefe praise of a skilfull Physition to apply his medicine to the naturall humour of the disease, whereof his patient laboureth: So is it not the least part of skill in the seruants of God, who are the spirituall Physitions of our soules, to apply their medicines, gathered & composed out of the word of God, to the opportunitie of time, place, and persons, as they may best serue for the curing of such enormities, as doe most abound and raigne in the body, either of the Church, or of the common wealth.

Luke.14.

i) Verse.7.11.

k) Verse.12.14.

l) Verse.16.24.

Whereupon (deare Christians) considering with my selfe, how that we are falne into those euil daies, whereof our Sauiour Christ foretold so long agoe, (m) In the which iniquitie should abound and ouerflow, and the loue of many should waxe colde; and obseruing how true it is of our times, which that auncient Father Basil saw and said in his daies, Exaruit Charitas, that Loue and Charitie was withered, and quite dryed vp; I haue thought I coulde not handle an argument more necessarie & fit for these present daies, than that which this place of Scripture ministreth vnto me, setting forth the practise of Charitie, requiring liberalitie & due care to be taken for the Poore, and shewing that a Christian man, looking to the promised blessing, should by all the meanes he may, receiue into his house, relieue, comfort, feede, and refresh the poore and needie, that he may find the recompence and the reward of it in the resurrection of the iust. We say in Philosophie, that colde and drie are the causes of death, as contrariewise hote & moyst are the principles of life. Now, if Christ said of his daies, that Charitie was cold, and Saint Basil of his daies, that Charitie was dryed vp, why then wee may say of our daies, that Charitie is quite dead, and so dead, that as Elias when he rayled the widdowes sonne to life; Hee stretched himselfe three times ouer the Lad, and called vnto the Lord, and said (n) O Lord my God I pray thee, let this childs soule come vnto him againe: So we which are of Eliahs coate and calling, must pray, that Eliahs spirite may be doubled vpon vs, that we may by often and zealous

m) Mat. 24. 12

Basil.

n) 1. King. 17. 21.

zealous preaching stretch and stirre vp our selues, and by earnest and continuall praiers, call and crie vnto God, that the life and spirit of Charitie, of mercie, and Loue may returne vnto the earth againe: or else there is no hope that Charitie shall euer liue againe amongst vs. Consider then (I pray you) here at the first entrance, and leaue not this point, till thou hast made vse of it: consider I say, how fitly this doctrine serueth for these times, wherein when thou shalt see on the one side the extremitie and miserie of the poore, and on the other side, the crueltie and vnmercifulnes of the rich: when thou shalt see such excesse in feasting of the rich one to another, and such defect in feeding, clothing, and harboring the poore, which lie at their gates; thou maiest (seeing this) thinke with thy self, that if Christ being in the house of the Pharisie at his feast, where many moe of the Pharisies were present, seeing them to cheere and entertaine one another sumptuously, & all this while no consideration nor care of the poore; had iust occasion to say: When thou makest a dinner or a supper, call not thy friendes &c, Then the ministers of Christ, finding the same fault among men now, haue also iust occasion to folow the steppes of their master, and to teach men how and whom they should feast, that they should make feastes of Charitie, not of superfluitie, and that they should call and inuite to their feastes the poore and not the rich, not looking for any recompence or rettribution at their handes, that so they may be recompensed at Gods hands, in the resurrection of the iust. Thus much may serue

for

for the scope and vse of these wordes, which I haue the rather thus farre dilated in the beginning, that thou maiest in the sequell of this discourse still cast thine eye backe to the same.

Now this whole Chap. consisteth of these 2. parts.

- The first parte containeth the narration of such things, as Christ either said or did in the house of the Pharisie. verse 2.——24.
- The latter parte continueth the Historie of his Iournie to Ierusalem, and sheweth what speeches he vsed to the people in the way as he went, as touching the denying of our selues, and taking vp of the Crosse to follow Christ. verse. 25. &c. to the end.

In the former part wee may see that as Christ was sent to vs from God his Father, a Phisition both for the soule and body, so in the house of this Pharisie hee sheweth the vertue and practise of them both.

For

- 1 First, by those things which he did, he shewed that hee was the Physition of the body, to heale the outwarde infirmities of nature, therefore he Cured (o) the man diseased of the Dropsie:
- 2 Then by those things which he spake, hee shewed himselfe a Physition for the soule, to heale the inward blemishes of sinne.
  - 1 (p) First seeking to reforme them in the true worship of God, and in the right vse of the Sabboth, which point concerneth the first Table.
  - 2 Then for reforming of their manners, touching the second Table.
    - 1 (q) Hee laboreth to roote Pride out of their heartes.
    - 2 (r) He wold haue Charitye planted in stead thereof.

o) Verse. 2. τὰ πρὸς θ'ντα.

p) Verse. 3. 6.

2. πὰ δὲ ἐκ θ'ντα.

q) Verse. 7. 11.

r) Verse. 12. 14

s) Verse. 16. 24

Finally (s) transferring all this to a spiritual vse, he proposeth to them the true bread of life, and being

inuited by this Pharisey to a materiall banquet, hee inuiteth him againe, and all his guestes to a spiritu-all banquet, euen to the lambes supper.

These wordes belong to the last branch of the former table, for hauinge a little before reproued the pride of the ghestes, and taught them humilitie, now bending himselfe to the housholder, hee noteth in him vaine glorie and ostentation, and teacheth him perfect charitie, and the true vse of feasting: and therefore saith he: When thou makest a dinner or a supper, &c.

He teacheth him { 1 To shunne the abuse / 2 To practise the true vse } of feasting { ver. 12. / ver. 13. 14.

1 { The first branch is negatiue, call not } the rich.
2 { The second affirmatiue, but call } the poore.

These two branches are so implyed, & doe so mutually depend and agree together, that the handling of the one is the vnfolding of the other, therefore I will inlist onely vpon the latter, yet so as it shall still haue relation to the former: for the true vse of any thing cannot be soundly taught, except the corruption and abuse of the same be first removed.

But when thou makest a feast: First of all therefore our Sauiour Christ doth not vtterly condemne all feasting, nor take away the duties of humanitie, whereby frendshippe, neighbourhood, and societie is maintayned among men, as if it were altogether vnlawfull for one frende to feaste another, for one neighbour to inuite another, or for one kinsman to entertayne, and cherish another, for this ad-

uantage would worldly couetouse men soone take hold of, to cut off all occasions of expence & charges, that they might liue to themselus alone: no, we may in no wise thinke, that Christ woulde in any case allow that same vnthankefulnes and vnnaturalnesse, (t) which S. Paule reckoneth amongst the vices which should raigne at the latter ende of the world: neither may we imagine that Christ was such a reformer, that because a thing indifferent may bee abused, therefore to preuent the abuse, hee will take away the thing it selfe: surely no, but wee must obserue, that Christ applyeth his speech here directly and distinctly to the Pharisey who had inuited him, as may appeare by that he saith, When thou makest a feast, &c. whom for that he saw to be addicted to vain glory, and to hunt for thankes, and fauour, and recompense at the handes of his rich frendes and equals, and saw in him no care of the poore, no consideration nor compassion of the needie and impotent, therefore he giueth this lesson to him, When thou makest a feast call the poore. In the person of this one man, noting it as a fault in any, to bee vainely prodigall in feasting rich men, and to neglect the care of the poore, which ought first of all others to be regarded.

ἀχαριστίαν καὶ ἀστοργίαν

(t) 2. Tim. 2. 2. 3.

Againe, Christ teacheth vs here what is true liberalitie, and perfect charitie: nowe to entertayne them that are able to entertaine thee againe, it may be ciuil courtesie, but this is not true and perfect charitie, it may bee recompensed at the handes of men now presently, but it shall not bee rewarded of God

in

in the reſurrection of the iuſt, therefore ſaith Chriſt, if thou wilt doe a worke of true charitie, When thou makeſt a feaſt call the poore. And very fitly, for the Phariſeis(u) as we may read in the goſpel, thought this to be charitie, to loue those that loued them, and to ſhew kindneſſe where they founde kindneſſe; but alas ſaith Chriſt(x) what thankes is this; or what reward doth it deſerue, to ſhewe loue for loue, to lende where you looke to receiue, to requite one kindneſſe with another, why the very publicanes and ſinners do thus much: but if you loue aright, loue them that hate you, if you will lend as you ought, lend freely & looke for nothing againe: if you will do the workes of mercy, then follow the example of your heauenly father, who ſheweth mercy to them that neuer deſerue it: thus ſhal you ſhew your ſelues the children of the moſt high, and great ſhalbe your reward.

(u) Mar. 5. 43.

(x) Luc. 6, 32——36.

Beſides it is not any way Chriſts intention here to ouerthrow the thing it ſelfe, whereof he ſpeaketh, but the abuſe of the thing, that is to ſay, he doth not generally forbid feaſting, for then he would not haue ſaid, when thou makeſt a feaſt: but as hee ſaith when he forbiddeth ſwearing(y) ſwear not at all, ſo he would haue ſaid here, feaſt not at all: but he doth onely preſcribe the right vſe and order of making a feaſt, and as the ſpouſe in the Canticles ſaith (z) ordinauit in me Charitatem: ſo doth Chriſt here no more but ſhew the due order and right vſe of charitie, that true charity doth alwaies principally reſpect them that haue moſt need, and doth not looke to the preſent reward, but to the promiſe of future happines. Therefore

(y) Mat. 5. 34.

(z) Cantic. 2. 4.

as we expound that place, where Christ saith (a) I will haue mercy and not sacrifice, not simply to condemne the sacrifices of the law; but the sence to bee this, I will not haue sacrifice without mercy, but mercy must haue the chiefe place, & then thou mayest bring thy sacrifices, and they shall bee accepted, els not: So when Christ saith here, bid not thy frendes, but call the poore: he doth not make it altogether vnlawfull to bid thy frendes, thy neighbours, thy kinsfolke, thy brethren, but the intent and purpose of Christ is, that first and principally the poore must be prouided for, that they may bee relieued, then afterwardes, this dutie being doone, we may also entertaine our frends and neighbours. And as Christ saith in another case (b) these things might haue been done, and yet the other not to bee left vndone: So these things we may do, we may inuite our frendes and neighbours, and kinsfolkes, but we must at no hand leaue thother vndone, the poore, the halt, the lame, and the bliud must not be forgotten. Therefore one hath this obseruation vpon this place: Christ saith here, bid not thy rich neighbours: which epithet though it be annexed onely to this last worde, yet is it to bee referred also to the three former, thy frendes, thy brethren, thy kinsfolkes, as if Christ shoulde say: If thy frendes, thy brethren, thy kinsfolke, thy neighbours be rich, call them not, but if they bee poore, then thou mayest, nay thou oughtest to bid them, for so hee addeth immediately, but call the poore. But I wil conclude this point with Beda, who doth thus expound this place: Christ, saith he,

(a) Mat. 9. 13. ex Hosea. 6. 6.

(b) Mat. 23. 23

Beda.

doth

doth not forbid it as a ſinne, that rich men ſhould feaſt one another, or that a man ſhould call his friendes, his brethren and neighbours, but as of other affaires pertaining to the neceſsitie of this life, ſo of this, Chriſt pronounceth that it auaileth nothing to the attainment of eternal life: For (ſaith Chriſt) they may inuite thee againe and ſo thou haſt thy recompence.

I might amplifie this point yet farther, but ſeeing this may bee ſufficient to proue the lawfulneſſe of the thing, let vs now proceed further to the manner, how a Chriſtian ſhould prepare a feaſt, & with what gheſtes he ſhould furniſh the ſame; that Chriſt ſheweth in the words following: Call the Poore, the Maymed, the Lame and the Blinde.

Before we ſpake De iure, what wee may doe in right, now wee ſhall ſhew De officio, what wee ought in dutie and Charitie to doe, Viz: We muſt Call the Poore, the Maymed, the Lame and the Blind. In the former verſe, he excludeth fower ſortes from our feaſtes of Charitie: Firſt, our friends, Second, our brethren, Third our kinſfolkes, Fourth our rich neighbours: that is to ſay, there are two ſpeciall bonds of worldly Societie, the one naturall, which is the bond of Alliaunce and kindred, the other Ciuill, which is the bond of friendſhip, and theſe two are the cauſes of carnall and worldly Loue. But (ſaith Chriſt) in a worke of true Charitie, neither of theſe two is to be reſpected, not the former, therefore ſaith he, Call not thy brethren nor thy kinsfolkes, not the latter, therefore he ſaith, Call not thy friendes nor thy rich neighbours.

Now in this verse Paria paribus confert, hee admitteth fower sortes to our feastes, as before he excluded fower: First, the Poore, Second, the Maymed, third the Lame, Fourth the Blind, that is to say; Charitie respecteth not any humaine or carnall Inducement either of friendshippe or kindred, but Charitie looketh to the pouertie and the miserie of a man, as we shal see most liuely in that same mirrour and patterne of true Charitie, (c) the Samaritane in the Gospell: The Jew, whom he so mercifully relieued, was neither his friend nor his neighbour, their was no bond of friendshippe to moue him to shew mercy, he was neither his brother nor Allie, there was no bond of nature to inforce him to helpe him, yet notwithstanding because hee saw him destitute of helpe, lying in miserable plight, wounded & halfe deade, this onely respect was a sufficient motiue to make him a friend and a neighbour, and to take as great care of him, as if he had beene his kinsman or his brother. Now saith our Sauiour in the conclusion (d) Goe thou and doe the like: If thou see any to stand in neede of thy helpe, to be in want and miserie, though hee bee neither brother nor kinsman, friend nor neighbour to thee, yet for that he is poore and needy, helpe him, relieue him, supplie his want, doe thy Charitie to him.

c) Luk. 10. 30.—37.

d) Verse. 37.

Some men cannot labour, nor doe any thing to get their liuing, either for want of limmes and bodily strength, as the Maymed and the Lame, or for want of sight as, the blind. Call them.

Some againe though they doe labour and take paines

paines in their vocation and trade, yet by reason of the extremitie of the world, for that their Rents are so great, the prices of all necessaries so deare, and the hearts of men so hardned, they cannot liue by their labour, nor maintaine their charge, but suffer want and are poore. Call them also: Nay call them first of all, for so you see here Christ setteth these poore in the first place, Call the Poore, as if hee would haue such poore specially to bee relieued. For though to helpe the Maymed, Lame and Blind, be a proper worke of Charitie, yet in giuing to the first sorte of Poore, which cannot get their liuing by their labour, thou doest a double good worke, for thou doest both supply their necessitie, and thou preuentest their bashfulnes, which though they haue as great, yea and often times more neede then the others, yet they are ashamed to begge and craue thy Charitie, as others doe. Specially, this holdeth in those Poore, which not through their owne fault, but by the oppression and iniurie of the rich are falne into decaye. Then these are a fit subiect for Charitie to worke vpon, and therefore When thou makest a feast call these, Cal the Poore, the Maymed, the Blind & the Lame: Take for thy example God himselfe who is (c) Charitie it selfe, When hee made his great Supper who were his guests? Reade in this Chapter a little after these words, the Lord speaketh thus to his seruants: (f) Goe out quickly into the corners & streets of the Cittie, and bring in hether the Poore, and the Maymed, and the Halte and the Blinde: Nay more, if there bee yet any rome left (g) Goe out into the high waies and hedges

c) 1. Ioh. 4. 8.

Luke. 14.
f) Verse. 21.

g) Verse. 23.

hedges, and compell them to come in, that my house may be filled. **As thou seest thy heauenly father mercifull, so like a good childe imitate thy father in mercy:** and when thou also makest a feast, call thither the poore and the maymed, and the halt and the blinde: **We know that the greatest resemblance of likenes is in the face, and we say that childe is most like the father, which doth resemble him in the countenance and face: Now mercy in the scripture is called the face and countenance of God, as in the** Psalmes, (h) God bee mercifull vnto vs, and blesse vs, and lift vp the light of his countenance vpon vs, and be mercifull vnto vs. **So then he that is most inclyned to mercy, he is most like to God, and he is the true childe of God. Therefore saith Christ** (i) be you also merciful as your heauenly father is mercifull, and so shall ye bee the children of the most high, for he is kind &c. **Will you behold as in a looking glasse the image of such a Gods-childe? then reade in the booke of** Tobiah, (k) **who** vpon a solemne feast day (**as it might be vpon a whitsonday**) seeing great cheere prepared, **and more store of meat then might suffice for his familie,** goe (**saith hee to his sonne**) and bringe what poore man soeuer thou shalt finde of our brethren, which doth temember God, and loe I will tarrie for thee: **yet another example hereof in** Iob: (l) The blessing of him which was ready to perish came vpon me, and I caused the widdowes hart to reioyce: (m) I was an eye to the blinde, and a foote to the lame: I was a father to the poore, and when I knew not the cause I sought it out diligently: **And in another place,** (n) If I haue restrai-

h) Psal. 67. 1.

i) Luc. 6. 35. 36.

k) Tobiah. 2. 1, 2. In die Pentecostes.

l) Iob, 29. 13.

m) Verse 15.

ned

ned the poore of their desire, or haue caused the eies of the widdow to faile, or haue eaten my morsels alone, & the fatherles hath not eaten therof: for from my youth he (that is to say the Orphan) hath growen vp with me as with a Father, and from my mothers wombe I haue been a guide to her (that is to say to the widdow) If I haue seene any perish for want of clothing, or any poore without couering: If his loynes haue not blessed me, because he was warmed with the fleece of my wooll: If I haue lift vp my hand against the fatherlesse, when I saw that I might help him in the gate, then let mine arme fal from my shoulder, & mine arme be broken from the bone. O most rare and blessed example: God professeth himselfe to be (o) a father of the fatherlesse, and a defender or iudge of the widdowes cause. See here a true childe of God, hee is also a Father to the Orphant, & a maintainer of the widdowes right. I could wish (good christian) that thou wouldest euery morning before thou attirest thy selfe, beholde and looke thy face in this glasse, that is to say, I woulde haue thee looke into the booke of God, which Sainte Iames (p) compareth to a looking glasse: consider these and the like examples of charitable, liberal, and deuout men, and marke how like or vnlike thou art to them, and I haue no doubt but this wil kindle in thy hart the bowels of mercy, and will flame forth in thy life by workes of compassion, by almes deedes, by liberalitie towardes the poore & such like good workes. There thou shalt behold God thy Father, mercifull and liberall: (q) rich in mercy, as Saint Paule saith, yea

n) Iob. 31. 16—22.

o) Psal. 68. 5.

p) Iam. 1. 23—25.

q) Ephes. 2. 4.

yea (r) Patrem misericordiarum, the Father and the God of all mercy: thou shalt see Gods children and Saintes thy brethren, pitifull and charitable, and (s) men of mercy, viros misericordiæ: O let their examples stirre vp thy deuotion: bee thou also charitable and mercifull, and when thou makest a feast call the poore.

r) 2 Cor. 1. 3

s) Esay 57. 1.

The rather shalt thou be moued to do this, when thou shalt consider in how many names our sauiour commendeth the poore vnto thee, and howe many sortes of poore there are. There are poore, that is (as I said before) such as cannot liue by their labour: there are the maymed, lame, and blind: that is such as cannot labour, and except they bee releeued by men of ability, they must perish with famine: there are besides these (t) the naked which must bee clothed: the harbourlesse, which haue not a house wherein to lay their heades, they must bee lodged: there are the sicke, which must be visited: captiues and prisoners which must bee redeemed: all these are matter for thy charitie to worke on: as thy abilitie serueth, feed, cloath, harbour, visite, release them, and thou shalt one day heare to thy vnspeakable comfort that same (u) Venite benedicti: Come come thou blessed childe of my Father, (indeede the true child of my Father, because thou hast been mercifull, and hast refreshed the poore, & now truly blessed: as it is here in the text, cal the poore, & thou shalt be blessed: come (I say) thou blessed of my Father, receiue the inheritance of a kingdom prepared for thee (& such as thou art) frō the foundatiō of the world. It is

t) Mat. 25. 35, 36.

u) Ver. 34

a notable place which the Apostle hath to the Hebr. This (x) same vertue of hospitalitie, & feasting of the poor: oh forget it not, for by this means, som vnawares haue receiued Angels into their houses: as (y) Abraham, & (z) Lot did. But I will goe one degree farther: To keep hospitality, to receiue the poore into thy house, to feed the Saints of God, and the needy members of his body, forget it not: that is, omit it not, neglect it not, for by this meanes thou shalt receiue into thine house Christ himself: witnes I take of himself, who saith in one place: (a) Hee that receiueth you, receiueth me: and in another place: (b) that which you haue done to one of the least of these my brethren ye haue done to me. So then what thou giuest to the poore, thou giuest vnto Christ: when thou receiuest the poore into thy house & feedest him, thou entertainest Christ, and thou shalt finde him a very thankeful gueste, for where he is thus entertained, he bringeth with him saluation to that house, as he did once to the house of Zacheus, who receiued Christ with ioy into his house: and Christ saide, (c) this day saluation is come vnto this house. Receiue Christ therefore in his poore members into your earthly howses, susteine & comfort, & succour him with your transitory goods, that he may receiue you into his heauenly mansion, and repay your small almes with his rich treasures, which neither theefe can steale away, neyther moth can corrupt: harken to Christs counsell, who saith: (d) Make you frends with this vnrighteous Mammon, that when yee shall fayle, they may receiue you into euer-

x) Heb. 13. 2.
y) Gen. 18. 2.
z) 19. 1.
a Mat. 10. 40.
b 25. 40.
c Luc. 19. 6. 9
d Luc. 16. 9.

euerlasting habitations.

Chrisostome. But thou wilt obiect (saith Saint Chrysostome,) Immundus est pauper & sordidus. Laua eum, & fac tecum in mensa sedere: si vestes sordidas habet, mundum indumentum exhibeas: aut si non secum consideras, mitte saltem ei de mensa fercula: that is, thou wilt say (saith this godly father) this poore man is lothsome and fowle, alas doe thou then wash him, and make him cleane, and so let him sit with thee at thy table. Remember that (e) Abraham disdained not to doe this seruice to strangers: If his clothes be filthy, doe thou giue him cleane ones. Remember that Dorcas (f) in the Acts neglected not this dutie. At the least, if thou wilt not haue him sit with thee at thy table, then send him some relefe and repast from thy table.

e) Gen. 18. 4.

f) Act. 9. 32.

But good Lord, why should wee disdayne our owne flesh, and blood, made of the same mould and mettall that our selues are? why shoulde wee contemne our owne image, nay rather the image of God? or why shoulde wee thinke scorne to receiue them into our houses, whom God hath placed with vs in the same house of the world: or rather, sith God hath not excluded nor loathed them, but appropriated to them his owne house, that is heauen, as Christ saith, (g) theirs is the kingdome of heauen: shall wee thinke much to entertaine them into our our earthly houses? The more vile and base the person is, the greater charitie it is to succour him, disdaine not therefore thy poore brother, turne not thine eyes from him, because he is in miserie or full of sores, but comfort

g) Mat. 5. 3. Iam. 2. 5.

comfort him, help him, take him into thy house, and when thou makest a feast, call such to it, cal the poore, the maymed, the lame and the blind.

If wee shall adde to this consideration of the multitude of Poore, another note touching the extremitie of the time, it will yet more strengthen the perswasion: For as the raine is then most seasonable, when the ground is parched with heate: as sleepe is then most sweete, when the body is tyred and wearie: as Physicke is most esteemed & sought for in the greatest daunger of sickenesse, and in the time of pestilence: So surely, Charitie neuer shineth nor sheweth herselfe more bright or beautifull, then shee doth in the time of necessitie, penurie, and famine, euen as the starres in the firmament shine most bright in the darkest night. When we shall see on the one side the extreame want, and penurie of the Poore, and on the other side the extreame Couetousnes, the excessiue pride, the great superfluitie and statelinesse of the rich; wee may say, that if euer it were time, it is now high time to call for Charitie, to preach of Hospitalitie, to perswade to mercy, and to say, When thou makest a feast call the Poore, the Maymed, the Blinde and the Lame. And indeed this is the fault which Christ heere reproueth, ryot and superfluitie in feasting the rich, & neglect of refreshing the Poore: and it seemeth to be the same fault, which the Prophet Amos noteth in his time in the rich men, Which (h) liued at ease in Sion (i) putting farre from them the euill day, and approching to the seate of iniquitie. Viz. (k) they did lye in beds of yuory,

h) Amo. 6. 1.
i) Verse. 3.
k) Ver. 4—6.

and ſtretched them ſelues vpon their Couches, and did eate the Lambes of the flocke, and the Calues out of the ſtall, they dranke wine in boules, and anoynted themſelues with the moſt coſtly oyntmentes, but no man remembred the affliction of Ioſeph. Or as Eſay toucheth the ſame vice (l) The Harpe, the Viole, the Timbrell, the Pipe and Wine are in their feaſtes, but they regard not the worke of the Lorde, nor conſider the operation of his handes. when Nabal the Churle ſhall prepare great Cheare for his ſhepheardes, and ſhall make this anſwere to Dauid and his ſeruants being in neede (m) Who is Dauid, and who is the Sonne of Iſhai, that I ſhould take my bread, and my water, and my fleſh, which I haue killed for my ſhearers, and giue it vnto men, whome I know not whence they be? when the rich glutton (n) ſhall ſit within, Cladde in fine Linnen and Silke, and faring deliſhiouſly euery day; and poore Lazarus ſhall lye without before his Gates, ful of ſores, and can not get ſo much as the Crummes that fall from the rich mans Table: when you ſhall caſt away vppon a banquet, your ſelues beſt know how much, and ſhall caſt into the Poores bore the Lord knowes how little, this is the fault which Chriſt here reproueth, when hee ſayeth: Call not thy friends. Not ſimply forbidding to make a feaſt, but if thou wilt needes make a feaſt, then (o) Breake thy bread to the hungrie, bring the Poore that wander into thy houſe, when thou ſeeſt the Naked couer him, and hide not thine eyes from thine owne fleſh. This is the vertue which Chriſt requireth when hee ſaith: Call the Poore the Maymed

l) Eſa. 5. 12.

m) 1. Sam. 25. 10.

n) Luk. 16. 19–21.

o) Eſay. 58. 7.

med, the Lame and the Blinde.

I might here not vnfitly end this thirteenth verse, and so proceede to the next, but that I am very vnwilling to let this poynte passe without his Application. Notwithstanding, because this treatise is alreadie growne into that length, that the Application can not conueniently bee added to the same, I will heere make a pawse or partition, referring the Application, together with the promise of blessing and recompence, which is in the fourteenth verse, into one entire discourse. In the meane time let vs call to remembrance that which hath alreadie beene spoken, and considering that the extremitie of the time is verie hard, the multitudes of the Poore verie great, and therefore consequently the dutie of Charitie and Hospitalitie, which Christ heere requireth, most needfull and necessarie, let vs (I beseech you) by all meanes enlarge our bowels of mercie and compassion, in comforting, helping, and feeding the needie members of Christes bodie, let vs now presently doe that which Christ commaundeth vs, when hee sayth: Call the Poore, the Maymed, the Lame and the Blinde, That hereafter wee may obtaine that which hee promiseth, when hee sayth: And thou shalt bee blessed, for thou shalt bee recompenced at the resurrection of the iust.

The Lorde for his mercie sake reuiue and kindle in our heartes tender mercye, vnfained loue, and feruent Charitie: the Lorde open his worde

vnto

vnto our harts, and likewise open our hearts vnto his word, that we may heare his word with all willingnes, and doe his will with all readynesse, that so we may by our holy life and good workes, adorne the Doctrine of our Sauiour Iesus Christ, and glorifie the name of God, which being one in substance of nature, and three in distinction of Persons, the Father, the Sonne, and the holy Ghost, is to be blessed and and praised for euer and euer. Amen.

The

The second parte of *this Sermon.*

Luke. 14. ver. 13. 14.

13 But when thou makeſt a feaſt, call the Poore, the maymed, the lame, and the blinde.

14 And thou ſhalt be bleſſed, becauſe they can not recompence thee, for thou ſhalt be recompenced at the reſurrection of the iuſt,

IN the former part of this Sermon I haue endeuoured to decypher vnto you the true Image of perfect Charitie, & to ſet foorth the ſeuerall duties, which ſhe requireth of vs towards the reliefe of the Poore, in theſe times of want

want and penurie, the which duties, that wee may the better discharge, let vs set before vs, (as a patterne or direction for vs to follow,) the practise of the Primitiue Church. Looke in the Historie of the Actes, and do as the faithfull of Antiochia did, (from which place ỹ name of Christians first sprang) who in the time of famine, which happened vnder Claudius Cæsar, made a generall reliefe according to euery mans abilitie, for the brethren of Iudea, being then in distresse, and sent it to them by the handes of Barnabas and Saule. This did those new borne Christians in the Infancie and Cradles of the Church, and wee which haue so long borne the name of Christ, and professed our selues Christians, shall wee come behinde thē in Charitie, which is (p) the true badge of a Christian? Shall we be slacke and backeward in contributing to the poore Saints of God, hauing as great occasion, if not greater thē they had? They were newly conuerted to the faith of the Gospell, & behold how ready and ripe they are in the fruites of Charitie: and shall not their fruitfulnesse rise vp in Judgement against vs, and condemne our barrennesse, who though we professe still our first faith, yet haue forsaken our first loue? They onely heard this famine foretolde by Agabus, and forthwith they resolued to make this collection: wee haue not onely beene foretolde of famine, but we doe presently feele Gods hand vpon vs this way, and yet who is moued hereby to supplie the want of the Poore? They did not only relieue and succour their owne Poore, but their deuotion spreade it selfe abroade to other

p) Actes. 11. 27—30.

q) Ioh. 13. 35.

Churches also, euen to the brethren of Iudea: Oh how it were to bee wished, that as wee derive our Pettigree of Christianitie from these Antiochians: so we did also follow them in vertue and liberalitie to the Poore. How well would it beseeme the godly care of our Magistrates, to see some order taken for the prouision and reliefe of the Poore, and to choose out in euerie Parish men of conscience, fearing God, and hating Couetousnesse, (such as Saule and Barnabas were) into whose handes they might commit the trust of this busines. How well would it beseeme the Christian profession of the people, euerie man according to his abilitie, to straine himselfe for the comfort and helpe of the needie. How great an ornament & beautie would it bee to our Church, that our Charitie should not onely suffice to sustaine our owne Poore, but should also extend it selfe to helpe the brethren in other Churches, where there is necessitie and want, that as the Church of Antiochia, enioying now the liberitie of the Gospell with peace, sent succour to the Church at Ierusalem, which was vnder persecution for the Gospell: So sith God hath blessed vs with peace, and with the free profession of his Gospell, wee should not forget the miserie of the Saintes of God in other Churches, which suffer for that trueth, which wee by the goodnesse of God enioye with quietnesse and tranquillitie.

This is our dutie to doe, and thus we ought as members of Christes misticall body to haue a fellow

feeling and compassion of the want and necessity of of our poore brethren: But alas, when I thinke vpon this matter, I cannot containe my selfe, but I must cry out, O times, O manners: There are in this land many greedy cormorants (I should haue said cornemaisters) who had rather keep their corne for vermine to feede vpon, then bring it to the market for the foode of men: these are they which doe adde their affliction to Gods affliction, and as the Prophet speaketh, (r) whereas God) for the desert of our sinnes) hath beene angry but a little, they haue helped forward the affliction: cursed be they from the mouth of the Lord: for so saith Salomon, (s) he that hideth his corne, shall haue the peoples curse, but blessing shalbe vpon the head of him that selleth his corne. There are others also as bad members, encrochyng Monopolistes, who enhaunce and gather all commodities into their owne handes, not caring how many pinch for it, so they may reape the profite, like as if one of the leaste members in the bodie shoulde thinke to fare the better, when the head, and hart, and bellie are ready to pine away with hunger: (t) Wo be vnto them (saith the Prophet Esay) for they ioyne house to house, and lands to landes, as if they would dwell alone vpon the earth. These are they which doe euen grinde the faces of the poore, and fill their houses with the spoyles of the fatherlesse: these men of all other had neede to heare this doctrine: When thou makest a feast call the poore: that if their harts be not quite hardened, and euen congealed

r) Zach. 1. 15.

s) Prou. 11. 26.

t) Esa. 5. 8.

gealed and frozen in the dregges of sinne, they may yet now at the last relent, and melt into some bowels of compassion, that the streames of charitie may flow from them to the relieue of the poore.

Moreouer marke the great pompe and pride of apparel, the sumptuous statelinesse of our buildings, the delicate niceues and costlines of our diet, and amids all this pompe and state, the slender prouision for the poore (which are the proper sinnes of this age) and tell me if it be not high time to call for the practise of charitie, and to say, when thou makest a feast cal the poore: I purpose not to aggrauate these vices, but to touch them, partly for that they do not naturally, but by the way fall into this discourse, partely also for that these sinnes are so eminent and apparant, that, as the Prophet saith of the one (u) the pride of Israel (and I applie it the pride of England) testifieth to his face: and for thother two, if Empedocles were aliue in these daies, and did mark the excesse that raigneth, and is bestowed on building and banquetting, how iustly might hee say of Englishmen, that which he said of the Agrigentines his owne countrimen: Ædificant quasi semper victuri, epulantur quasi postridie morituri: They builde as though they shold liue for euer, and they eat and drinke as if they shoulde die to morrow. So that if you would know what is the cause of the hardnes of the world, of the multitudes of poore, of the coldnes of charitie: I make answere; that three fowle droane Bees haue gotten into Charities Hiue, and haue dispossessed & driuen her out, and haue deuour-

u) Hosea 7.10.

ed and suckt vp all her honny.

Those three are these { Belly, Backe Building. } Here is the ruine of charitie.

Surely these are manifest prelagements vnto vs of the approching of the latter day, therfore lift vp your heads for your redemption draweth nigh, and then all these euils shall haue an ende. For so taught vs our sauiour Christ, that (x) the worlde at his comming to iudgement, shoulde bee at such a state as it was in the daies of Noah, and in the dayes of Lot, viz. eating, drinking, planting, building, buyinge, selling, marrying, and giuing in marriage, vntill the day that the floode came. &c. Neuer was the worlde more like to the daies of Noah and Lot then now, neuer more giuen to the profits and pleasures of sinne: and therefore the sonne of man cannot be farre of. But in the meane time I desire thee (deare Christian) to returne to the matter, and consider how acceptablie thy charitie and almes deeds shal come to the poore in this yeare and dearth of all things: and how wel thou maiest doe, to abridge and cutte of somewhat of thy costly fare, and of thy sumptuous apparell, to forbeare the enlarging of thy barnes, and building of thy houses, and to bestow this to the feeding and clothing of the needie and naked, that so thou maiest prepare and build thee an house in heauen, or if thou wilt take S. Paules direction, (y) at the beginning of euery weeke to put a side and lay vp (according as God hath blessed and prospered thee) a portion for the poore: Remember what the Spouse saith in the

x) Luc. 17. 26-30.

y) 1 Cor. 16.2

Canti-

Canticles, (z) when the king was at his banquet, my spikenard gaue a sweete smell: Apply the place thus: that if thou will extend thy deuotion to the poore, in feeding, comforting, and receauing them into thy house, they shal haue cause to praise God for thee, and to pray for thee, and these prayers and prayses in the mouth of the poore, like a precious ointmente of spikenarde, shall giue a sweete and pleasant smel vnto Christ when he sitteth and feasteth at thy table in the person of the poore. And therefore when thou makest a feast call the poore.

z) Cant. 1. 11.

Such feasts were in old time made for the poore, as appeareth both in the old testament, where God appointeth that (a) whosoeuer shoulde offer any sacrifice of thankesgiuinge (as in the offering of the tithes vnto the Lord) whether it were in corne, or wine, or oyle, or kine, or sheepe, he was to reserue a parte thereof, wherewith he must furnish a feast, to the which he must cal the Leuite which was within his gates, as also the stranger, fatherles, & the widdow, and so he with his family, & the Leuite, stranger, fatherles, & widdow must reioice & make merry together before the Lorde, praising him for his blessings: and in the new testament, we shal read, that the Christians in the Primitiue Church, had euen such like feastes of Charitie: (b) as Saynt Iude calleth them ἀγάπας which when they came together in the congregation to receaue the Lords Supper, after the Sacrament, the rich prouided, & brought, and imparted thereof to the poore, that as they had before communicated together in the foode of the

a) Deut. 14. 22-29.

b) Iude ver. 12.

soule, the Poore and the rich together without any difference: so for the cherishing of brotherly loue and amitie, they did afterward participate together in the materiall foode of the body, the rich making prouision for the Poore, which were not able to prouide for themselues. And to this vse Saint Paul alludeth to the Corinthians, (c) noting the abuse, which then began to creepe into this godly custome. Loe what kind of feastes holy men in former times were wont to make, feastes of Charitie for the Poore: doe thou Imitate their godly ensamples: And when thou makest a feast call the Poore, the Maymed, the Lame and the Blinde.

c) 1. Cor. 11. 20, —22.

So then, as you may see, al Christs care is for the Poore and impotent, that they might bee refreshed and prouided for, that as God hath blessed thee with aboundance of such things, as he hath denied to many of his children, which are otherwise as deare vnto him as thy selfe: So thou must vnderstand that thou hast not receiued these blessings of God onely for thy selfe, to keepe and hoard them vp to thine owne priuate vse, but the Poore haue a part and an interest in these things, as well as thou, and therefore Salomon exhorting to liberalitie vseth this kind of perswasion (d) Keepe not thy goods from the owners thereof. From the owners thereof saith one, that is to say from the Poore, Dominum enim fecit Deus pauperem, per necessitatem, te verò tantùm dispensatorem per gratiam, For, sayth he, God hath made the Poore man the owner of thy goods by his necessitie, and thee but only a steward and disposer thereof by his

d) Pro. 3. 27.

his mercy, and to this purpose doth Christ call them Aliena, other mens goods (e) If saith hee, you haue beene faithfull in another mans goods &c: And the Sonne of Sirack calleth our Almes a debt (f) pay thy Debt to the Poore, &c, which if it be detained, hee calleth it fraud and deceite (g) Defraud not the poore, &c. And so saith Saint Hierome most notably: Accepisse quod pauperibus erogandum sit, et esurientibus plurimis cautum esse velle, aut timidum, vel, quod apertissimi sceleris est, aliquid inde subtrahere, omnium prædonum crudelitatem superat; That is, If thou haue receiued ought for to be imploied and bestowed on the Poore, and thou shalt make scruple, or bee afraid to distribute it amongst many which want it, or which is the greatest sinne of all, if thou shalt detaine any part thereof, this is worse than theft, and exceedeth the crueltie of robbers. So then the rich man is no more then Gods steward, and the Poore mans treasurer: and thrice happie shall he be, if hee so behaue himselfe in this office, that hee may heare this voice of his Lordes approbation (h) Euge bone et fidelis seruc, &c. Well doone good and faithfull seruant, because thou hast beene faithfull in a little, I will set thee ouer much, enter into the ioy of thy Lord.

e) Luk. 16. 12.

f) Eccle. 4. 8.

g) Verse. 1.

Hieromym. In Epist. ad Nepotianum.

h) Mat. 25. 21.

It might haue pleased the Almightie to haue giuen equall aboundance of riches to all alike, so that one should not haue had more then another: neither should one haue needed to craue of another, this was in Gods power to haue doone. But see in how great wisedome our mercifull and gracious Lorde hath composed all his workes: he hath made the Poore

to exercise the rich, he hath made some miserable, that he might find others mercifull, he hath bene liberall to thee, ẏ he might try whether thou wilt be liberall to others, he hath made his pouerty to be the matter of thy riches, & he hath made thy riches to be the reliefe of his pouertie, he hath made thee rich, that he might giue thee the reward of liberalitie, hee hath made others poore, that albeit they shal not haue ẏ reward of liberalitie, yet he may set vpõ their heads
i) Pro. 22. 2 the Crowne of patience: & so Salomon saith (i) Diues et pauper obuiarunt sibi, vtriusque conditor Deus est: The rich man & the Poore meete together, God hath made them both: both the rich for the poore, and the poore for ẏ rich. Wherfore, that we may cõclude this point, (although it be a matter that we can neuer do inough in teaching it, because you can neuer learne too much of it, & though a man shold speake neuer so much of it, yet too much is al to litle) but that I may end this point & so proceede forward in the Text, I will here briefly adde 4. considerations, which may not vnfitly be referred to this place, wherby ẏ may-est the rather be moued to Charitie and liberalitie to the Poore, & to shewe forth the fruits of mercy, that Whẽ thou makest a feast thou maiest cal to it the Poore.

1 First of all when ẏ seest a poore man to aske thy Almes, consider who it is that asketh of thee: Euẽ he that gaue thee al thou hast, ẏ gaue thee not only those riches that thou hast, but also gaue thee thy body, & infused into it thy soule, in whõ (k) We liue & moue & haue our being, Hee it is ẏ asketh of thee: And canst
k) Actes, 17. 28 thou then denie a smal portion to him, that hath giuẽ thee al ẏ hast: nay more, hath giuen thee to thy self: &

which.

which is most of al, hath giuen himselfe for thee, that is, hath giuen his Sonn, which was of his own substance & (l) One with him, for thy redemption, when ỹ haddest lost thy selfe. Therfore Salomon wel saith (m) Hee that despiseth the Poore, despighteth his maker. And as Iob saith (n) He hath forsaken the feare of the Almightie: And whatsoeuer hee pretendeth outwardly: S. Iohn is plaine, hee hath in him no sparke of the Loue of God. For saith he (o) Who so euer he be that hath this worlds good, and seeth his brother in neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him. S. Iames denieth that such a man hath any true faith, for saith hee (p) If thy brother or sister bee naked or destitute of daily food, & thou saiest vnto him goe in peace, warme thy selfe, fil thy belly, and yet thou giuest him not those thinges which are needful to the body, what helpeth this? Or what faith cal you this? So thē, he ỹ hath not mercy towards the poore, he hath neither Faith, nor Loue, nor any feare of God before him.

l) Iohn. 10. 30

m) Pro. 14. 31.

n) Iob. 6. 14.

o) Iohn. 3. 17

p) Iames. 2. 15 16

2 Secondly, consider with thy selfe what hee requireth, Non tuum, sed suū, not any thing ỹ thine is he craueth but his own, & saith: Giue me some part of ỹ which I haue giuen thee, I aske but mine own, & wilt ỹ not giue it me. Da et reddo, habuisti me largitorē, facito debitorem, that is, giue to me & I will restore it, ỹ hast found me liberal & bountifull in giuing to thee, then giue me part ther of backe againe, and make me thy debter. O the mercy & bountie of God, that he will be beholding to thee for his owne, & become thy debter for ỹ wherof he is ỹ giuer. And canst thou be so vnthankful, whereas God hath furnished

thy table with store of all thinges, to deny a small parte thereof to him which giueth all: It is a very Nabals speech, as I shewed before, to say, (q) my bread, and my water, & my flesh: for these things are Gods good blessinges, and what hast thou which thou maiest call mine which thou hast not receaued: if thou hast receaued it, why sayest thou mine? as if thou hadst not receiued it.

(q) 1. Sam. 25. 11.

3. Thirdely, consider in what sort, and for what ende hee doth aske it of thee, hee requireth it not of gift, but of loue: and as I shall shew thee hereafter, thou shalt be sure to be paied it againe with aduantage, as it is in the Prou. He that sheweth mercy vnto the poore, fœneratur Domino, he lendeth to the Lord, (nay hee lendeth vpon interest vnto him) and the Lord will recompense him that which he hath giuen: wilt thou not then lende to him which hath freely giuen to thee? wilt thou not lende him parte which hath giuen to thee all? wilt thou not lend to him for the like vse, as thou wouldest lend to a Iew or a Turke?

r) Prou. 19. 17.

4. Lastly consider that thou hast dayly neede to craue & beg at Gods hands far greater things then he asketh at thy hands, viz. forgiuenes of sinnes, the grace of his spirit, the kingdom of heauen, &c. & how canst thou perswade thy selfe, that God will heare thy prayers, and grant thee thy requestes, when as thou lendest a deafe eare to his prayers, and denyest his suit: therefore saith Salomon, (s) He that stoppeth his eares at the crie of the poore, himselfe shal crie and not bee heard: wouldest thou then finde mercy at

s) Prou. 21. 13.

Gods hand, to comfort thy soule in the time of need, why then, saith one, Miserere O homo, & tum dic miserere: O man shewe mercy to them that stand in need, that thy self maiest find mercy, whē thou shalt t) Mat. 5. 7.
bee in greater neede: for (t) they that shew mercy shall u) Iam. 2. 13.
find mercy: but (u) Iudgement merciles shalbe to them that will shew no mercy. O then (deerely beloued) weigh wel these considerations, marke them, think vpon them often in thy dayly meditations, and if there be any consolation in Christ, if any comfort of loue, if any fellowship of the spirite, if any bowels of mercy, then receiue this counsell of Christ thy sauiour, perswading thee to expresse thy bowels of mercie towardes the poore, and doe as here hee willeth thee. when thou makest a feast, cal the poore, the maymed, the lame and the blind. Now let vs proceede to that which followeth in the text: And thou shalt be blessed because they cannot recompense thee, for thou shalt be recompēsed at the resurrectiō of the iust.

Hitherto thou hast heard thy duetie, what thou oughtest to doe; thou must call the poore: now if thou doe this, then behold thy reward, which God doth promise, thou shalt be blessed &c. If thou goe no further then the bare precept, thou wilt think it a very slender and cold perswasion to a man that is carried after profit and gaine, to say to him, cal the poore: but if thou shalt adde the promise of blessednes, thou shalt bee blessed: thou wilt thinke the gaine great enough, and the reason strong enough to moue thee thereunto. Therefore Christ our Sauiour doth not as you see, giue a bare precept, cal the poore: he doth not as the (x) Centurion in the gospel barely say, go, x) Mat. 8. 9.

come, do this, &c. but he enforceth the precept with a promise, & backeth it with a very forcible reason. For such is our dulnes and backewardnes to any goodnes, that wee need many reasons and perswasions, and promises, to excite and prouoke vs to good workes, and to shewe the fruites of charitie. For this cause Christ yeelding to our infirmitie, addeth this reason or promise: and thou shalt be blessed, because they cannot recompense thee, &c. as if Christ should haue saide: Thou needest not feare losse, if thou call the poore into thy house, and comfort, feede, and cherish them, for in lieu of these transitorie and temporall thinges, which thou bestowest on them, thou shalt receiue an eternall and neuer fading reward, thou shalt be blessed: and although thou haue it not presently from them to whom thou dost good because their abilitie will not serue to make thee a recompence, yet be sure thou shalt one day find it, for God shal recompense it fully vnto thee in the last day, in the resurrection of the iust. It is therefore not onely a vaine, but an impious opinion, which those wicked Atheistes of Malachies time, (and there are too many of this sect in these daies) did hold (y) that it is in vaine to serue God, and there commeth no profite by keeping his commandements. Oh not so, this is false and erronious doctrine, for Dauid is of the contrary opinion, and putteth the matter quite out of doubt, and saith (z) verily there is a rewarde for the righteous, doubtles there is a God that iudgeth the earth: so is S. Paule, for whereas they say it is an vnprofitable thing to serue God, he holdeth the contrary, and saith (a) Pietas ad omnia vtilis est: godlines is

y) Malach. 3. 14.

z) Psal. 58. 11.

a) 1. Tim. 4. 8.

profi-

profitable for all things, hauing the promises both of this life, & of the life to come. And therefore it is an excellent saying, which the wise Salomon oppoſeth against the opinion of these fooles, in the book of the Prouerbs (b) the merciful man (saith he) rewardeth his owne soule: that is, when thou doest a worke of mercie, & charitie, (for example sake, when thou feastest and feedest the poore) though the benefite of this worke be done to thy needie brother, who is refreshed thereby, yet saith Salomon, the reward of this worke lighteth vpon thine own soule, for the merciful man rewardeth his owne soule: & albeit (c) the wicked worketh a deceitful worke, because his work doth not yeelde the fruit that he looketh for, but rather quite contrary to his expectation, he draweth Gods iudgement in steed of reward, vpon his heade; yet saith he he that soweth in righteousnes shal haue a sure reward. Therefore a little after (d) he compareth the good worke of a mercifull and liberall man, to seede cast into the ground: as hee had here also saide, hee that soweth in righteousnes, which the more it is scattered abroad the more it fructifieth, & in the next v. he applyeth the similitude thus (e) the liberal person shall haue plenty, & he that watreth shall haue raine. Wherfore I say that although Christs whole care in this my texte be for the poore, call the poore: yet it is not without regard vnto the rich, nay he hath a greter care for the rich, then for the poor, for the reward which the rich shal haue doth beyond all comparisō exceed the benefit which the poor receiueth; the poor man receiueth a tēporal blessing from thee, which

b) Pro. 11. 17.

c) Verse. 18.

d) Verse. 24.

e) Verse. 25.

doth comfort him for a time, but thou shalt receiue an euerlasting blessing from God, for Thou shalt be blessed. And so saith Christ also in another place (f) Date, et dabitur: Giue you, and it shall bee giuen vnto you, good measure pressed downe, shaken together, and running ouer, &c. Giue then that which is transitorie and vncertaine, and you shall haue for it that which is immortall and most certaine: Giue your money, digged out of the veynes of the earth, and you shall haue Gods treasures, which are prepared in heauen: Giue a little, receiue much, euen A good measure, pressed downe, shaken together, and running ouer, That is to saye, Call the Poore, the Maymed, the Lame and the Blinde, and thou shalt be blessed.

(f) Luke. 6. 38

Blessed in this life by grace and hope, and blessed in the life to come, with glorie and true happinesse in deede. Blessed in this life, as Dauid sheweth, (g) Blessed is he that considereth of the Poore and needie, the Lord shall deliuer him in the time of trouble: the Lord will keepe and preserue him aliue, hee shall bee blessed vpon earth, and thou wilt not deliuer him vnto the will of his enemies: The Lord will strengthen him vpon the bed of sorrow, thou hast turned his bed in all his sickenesse. Loe thus shalt thou bee blessed in this life, and thy good deedes shall yeelde thee exceeding comfort, when thou lyest on the bed of thy sicknesse: but truely and perfectly shalt thou bee blessed in the life to come, when thou shalt haue the sentence of thy blessednes pronounced to thee by the Iudge of all the world, who shall say (h) Come yee blessed of my Father, &c. Blessed in this life, for sayth the

(g) Psal. 41. 1. 2. 3.

(h) Mat. 25. 34.

Prophet

Prophet Esay (i) If thou breake thy bread to the hungry &c. then shal thy light breake forth, as the morning, and thy saluation shall growe speedily, thy righteousnes shall goe before thee, and the glory of the Lorde shall embrace thee, thou shalt call, and the Lord shall answere: thou shalt crie, and hee shall say, here I am, &c. as the Prophet at large dilateth in that place. But most assuredly blessed in the life to come, for (k) thou shalt lay vp in store for thy selfe a good foundation against the time to come, that thou mayest attaine eternall life. To conclude, blessed, both in this life, and in the life to come: for (l) thou shalt haue thy reward in in this life an hundred folde, with some trouble and persecution: and in the worlde to come life euerlasting. (m) Remember then the wordes of our Lord Iesus, how that he said, Beatius est dare, quã accipere. It is a more blessed thing to giue then to receiue: and when thou makest a feast, cal the poore, the maymed, the lame, and the blinde, and then thou shalt be blessed.

i) Esai. 58. 17. 12

k) 1. Tim. 6. 18

l) Mar. 10. 30.

m) Act. 20. 35.

But thou wilt say, how shal I looke for so great reward of my almes & charitie, sith they to whome I must do these things, are no wayes able to make me any recompense: hearken what Christ answereth to this: True it is indeed they cannot recompense thee, but thou shalt bee recompensed at the resurrection of the iust: as if Christ should say: thinke not thyne almes lost, because thou giuest it to the poore, who are not able to requite the same, but rather think, that this is not the least part of that blessednesse, whereof I saide euen now: thou shalt bee

blessed. For because they cannot repay thee with sufficient thanks, nor giue thee a condigne reward: therefore shalt thou haue God thy rewarder, who both can, because hee is almightie, & vndoubtedly will, because he is all mercy, reward it into thy bosome plentifully. And let it not trouble thy minde, that thou receiuest not thy reward nowe presently in this life: for thou shalt haue a greater reward, then if thou haddest it here, thy reward shall bee giuen to thee in the resurrection of the iust: that is, in that day, when all men shal arise from death, and stand before Gods iudgement: but thou shalt bee reckoned amongst iust and righteous men, which then
a) Dan. 12. 3 (n) shall shine as the Sunne, and as the starres in the firmament for euer &c. If thou diddest looke for thy reward now presentlie, then thou shouldest call thy frends &c. and they would bid thee againe, and recompense thee. But if thou looke for the future reward of blessednes, then call the poore, &c. and thou shalt be blessed, for because they cannot recompense thee, therefore shalt thou bee recompensed at the resurrection of the iust. It is God which doth now receaue thy almes by the poore, and he shall then repay the same for the poore: therefore saith the Preacher, (o) Cast thy bread vpon the waters, and after
o) Eccles. 11 1-2. many dayes thou shalt find it, giue a portion to seauen and also to eyght, for thou knowest not what euill shal be vpon the earth: He that casteth his breade vpon the waters, may seem to cast it away, & no good to come of it: so he that giueth his almes to the poore, may seeme to cast away his gift, and to loose his reward

ward, but after many daies thou shalt finde it: for thou shalt be recompensed at the resurrection of the iust: and so Siracides, (p) doe good vnto the righteous, and thou shalt find great rewarde, though not of him, yet of the most high: if the time of forbearance seeme long, haue patience, and in any case distrust not, neither shew thy self (q) weary of wel doing, for in due season we shall reape, it we faint not: (r) Behold saith S. Iames, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, vntill he receiue the former and the latter raine. Bee ye therefore patient also and settle your hart, for the comming of the Lord draweth neere.

p) Eccles. 12. 2.

q) Galat. 6. 9.

r) Iam. 5. 7. 8.

Remember that the exceeding greatnes of the reward shall recompense aboundantly the length of time that thou forbearest it: for the rewarde shall be greater then hart can conceiue, or tongue can expresse, as may appeare by that which Christ shall then say to euery faithfull seruant of his (s) Enter into the ioy of thy Lord. For as the Lord himselfe is by his nature, eternal, infinite, incomprehensible, so are the ioyes of the Lord, & of his kingdome by nature incõprehensible, infinite, eternal: and therefore Christ shall not say let the ioy of thy Lord enter into thee, for that is impossible, but hee shall say, enter thou into thy Lords ioy: & when thou and all other faithfull ones are entred therin, yet shal ther be no scant or want of ioy to anyone, but it shalbe capable enough to receiue you all, & afford yeu euery one vnspeakable ioies. for this cause (t) S. Ioh. in the Apoc. cals it a nemo scit, for saith he no man knoweth what this ioy is, but he that receiueth it. But S. Paule most plainly of al saith to the Cor. (u) the eye hath not seen,

s) Mat. 25. 21.

t) Apoc. 2. 17.

u) 1 Cor. 2. 9.

not seene, the eare hath not hearde, neyther can the hart of a man comprehend those thinges, which God hath prepared for them that loue him. The eie of man no doubt hath seene many wonderfull and strange thinges, the eare hath heard of things more strange, but the hart may conceaue the most strange things of all: yet neither the eye, nor the eare, no nor the hart of man can comprehend those thinges, which God hath prepared for them that loue him. Sithence then the reward is such, and so great, and hauing once obtayned it, it shall neuer be taken from thee again: thinke not the time long, but haue patience and faith in God, and confirme thy selfe in this resolution: faithfull is he which hath promised to recompense thee and assuredly though thou find not thy reward here in this life, yet thou shalt bee recompensed at the resurrection of the iust. And in deed this is that vsury which before I touched, as it is said, that he that (x) sheweth mercy to the Poore, lendeth to God on vsury: that thou shalt lende that which thou canst not keepe, and shalt receiue in paiment againe that which thou canst not loose, that thou shalt lay out thy transitory, vncertaine, corrupt, and worldly substance, & shalt haue pawned vnto thee for the assurance of payment (y) an inheritance immortal, vndefiled, that fadeth not away, which is reserued in heauen: this is the interest that God giueth, and this is the recompense which thou shalt haue in the resurrection of the iust.

x) Pro. 19. 17.

y) 1. Pet. 1. 4.

It is a question which worldely men do make, whether vsury be lawfull, and how farre it may be iustified

iustified. Surely here is a lawfull kind of vsurie, and on this wise in Gods name lay out your money to vsurie, that is, giue of your goods to the Poore, that God may returne the same seauen folde, And recompense it in the resurrection of the iust; Such counsell doth the wise man giue thee saying (z) Lay out thy treasure after the commaundement of the most high, and it shall bring more profit then Golde. Our Sauiour Christ saith, that (a) He that shall receiue a Prophet, and giue him a Cuppe of colde water in the name of a Prophet, he shall receiue the reward of a Prophet. A Prophets reward, is much more then a Cuppe of colde water: heere then is large interest, and yet lawfull, great gaine and yet good and iustifiable. Any other vsurie I cannot avouch to be lawfull, but I must say with the Psalmist (b) Who so vseth it, shall not ascend into the Tabernacle of the Lord, nor rest with him vpon his holy hill.

z) Eccles. 29. 11.

a) Mat. 10. 41. 42

b) Psal. 15. 5.

I could heere wish that these my wordes might sinke so deepe into the hearts of all vsurers, and might preuaile so farre with them, that they would leaue off their vnlawfull byting vsurie, which is so rife and common, and set vp an Exchaunge for this godly and charitable vsury, which is so decayed and so little practised: that they would not so much gape and giue themselues to earthly fading gaine, Lucro perituro, et perdituro, Which will not onely perish it selfe, but will also make them to perish for euer, but that they would haue an eye to the promise of blessednesse, and set their hearts vppon The recompence which shall bee giuen at the resurrection of the iust:

The which thing that I may the better perswade vnto them, I would desire them to consider in short these fower points, which I will adde as parallels to the fower former considerations.

1 First, a wise Creditor, doth commit the greatest Summes to the surest Debter, wherefore sith God who is (c) Most faithfull and true of his promise, is the debter and pay-master for that which thou shalt lay out to this vse, feare not to commit it to his trust (d) For he neuer faileth those that put their trust in him. Suppose to thy selfe two debters, whereof the one is true and iust of his promise, the other so false and fickle, that it is not safe to repose anye trust in him, and apply this to God who is iust, and to the world which is deceitfull, and then say whether of these it is better to haue thy debter. Wherefore, as God said to Abraham (e) Feare not Abraham, I am thy buckler & thy exceeding great reward: So say I to thee, sith God is thy exceeding great rewarder, to recompence thy good deedes, feare not, neither haue any doubt at all, though thou see the poore be not able to recompence thee, For thou shalt be recompensed at the resurrection of the iust.

c) Deut. 7. 9.

d) Dan. 14. 38.

e) Gen. 15. 1.

2 Secondly, that which ỹ layest out to worldly vse, it is subiect to many hazards, & casualties & it is not so without oftẽ danger of great losses, but ỹ which thou lendest to the Lords vse, thou layest it vp in a safe place, wher thou shalt be sure to receiue it againe therefore Christes counsell is this (f) Sell that ye haue and giue Almes, make you bagges that wax not olde, a treasure that can neuer faile in heauen, wher no theefe

f) Luk. 12. 33.

commeth

commeth, neither moth corrupteth. And euen as a Merchant being to goe into a farre Countrie, deliuereth his money here vppon the Exchange, that so he may be sure to receiue it when he ariueth in that Countrie: Euen so for as much as wee must passe from hence by death into another Countrie, For (g) wee haue not heere any abiding Citie,) Let vs send our substance and our riches before hand, let vs laye them out to the poore, which are Gods Exchangers and Bankers, and so wee shall bee sure to haue it at our neede, For wee shall be recompensed at the resurrection of the iust. g) Heb. 13. 14

3 Thirdly, a wise Merchant will laye out his money, and employ his substance to the most aduantage & gaine, now ẏ which thou laiest out to worldly vse, returneth no other thẽ worldly gaine, but that which thou bestowest on the Poore, bringeth in an aylasting reward, Which thou shalt haue at the resurrection of the iust. Now that this is ẏ greater gaine, I thinke no Christian will denie, and therefore wee may resolue simply with Saint Paul (h) That godlinesse is the greatest gaine. h) 1. Tim. 6. 6.

4 Lastly we see, that those good turnes, which we doe in worldly respects, are often times repayed with vnthankefulnesse, so that we find the least recompence where we haue best deserued, but if we do any good vnto ẏ Poore, we shall haue God to be our rewarder, who as ẏ Apostle saith (i) is not vnrighteous, to forget your labor & your loue, which you shew to his name, in ministring to his saints and though ẏ reward be not present, yet God is not vngratfull, For thou shalt i) Heb. 6. 10.

shalt be recompenced at the resurrection of the iust.

But why doth Christ say In the resurrection of the iust, It should seeme then that the wicked shall haue no part in the resurrection, and yet Saint Paul sayth in the Actes (k) That hee beleeueth the resurrection shall bee both of the iust and vniust, How then doth Christ heere seeme to appropriate the resurrection onely to the iust. To this wee are to make answere, as Beda doth: Etsi omnes resurgunt, iustorum tamen resurrectio dicitur, quia in hac resurrectione beatos se esse non dubitant, That is: though all men shall rise againe, yet it is called the resurrection of the iust, because they shall be blessed at this resurrection. And so it is said in the first Psalme (l) Impij nō resurgent in iudicio, The wicked shall neuer be able to rise and stand in Gods iudgement seate: As one of the Martyrs said to Antiochus the Tyrant (m) Tibi non erit resurrectio ad vitam, Thou shalt not rise to the resurrection of life. Indeede well were it with the wicked, if they might be buried in perpetuall forgetfulnes, neuer to rise againe, but they shall bee rayled vp at the last day, and whether good or bad (n) Wee must all appeare before the tribunall seate of Christ, to receiue according to that which we haue doone in the flesh, bee it good or euill Our Sauiour Christ let him bee the vmpier in this question, for he doth shew, that indeed (o) All that are in the Graues, shall heare the voice of the Sonne of man, and shall come foorth, But this shall be the difference: They that haue doone good shal come forth to the resurrection of life, and they that haue doone euill vnto the resurrection of condemnation

k) Act. 24. 15.

Beda.

l) Psal. 1. 5.

m) 2. Macch. 7 14

n) 2. Cor. 5. 10

o) Iohn. 5. 28. 29.

on. The one shall rise to goe into euerlasting life, the other into eternall torments; the one shall be set on the right hand, the other on the left hand; to the one it shall be said, come ye blessed, the other shall bee seperated from Gods presence, and to them it shall be said goe yee cursed; the one shall haue their portion in the lake that burneth with fire & Brimstone, the other shall haue their part and recompence In the resurrection of the iust.

Behold then (good Christians) two waies here set before you, the way of life, and the way of death, two ends to the which these waies do leade vs; eternall life, or else euerlasting paines, two rewardes which we shall find in the end, either the reward of our crueltie, which is mercilesse iudgement, or else the recompence of our Charitie, which we shal haue At the resurrection of the iust. Behold this I say, and if thy hart be not more then Adamantine, let it moue thee to mercie and pittie, to Almes and Chartie, to relieue and comfort the Poore and needie, and Whē thou makest a feast to call them: if not for the hope of blessednes, and for the recompense which God shall make thee in the resurrection of the iust: yet at the least, let the feare of Gods punishing iudgement, and the dreadfull terrour of his heauy indignation moue thee hereunto.

Now the God of peace, that brought againe from the dead our Lord Iesus, the great Shephearde of the sheepe, through the bloode of the euerlasting co- p) Heb. 13. 20. 21.

uenant, make you perfect in all good workes, for to do his will, working in you that which is acceptable in his sight, through Iesus Christ: to whom be praise for euer and euer. Amen

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